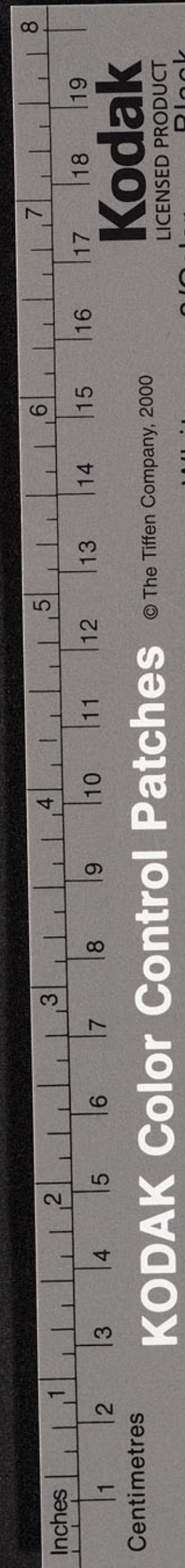
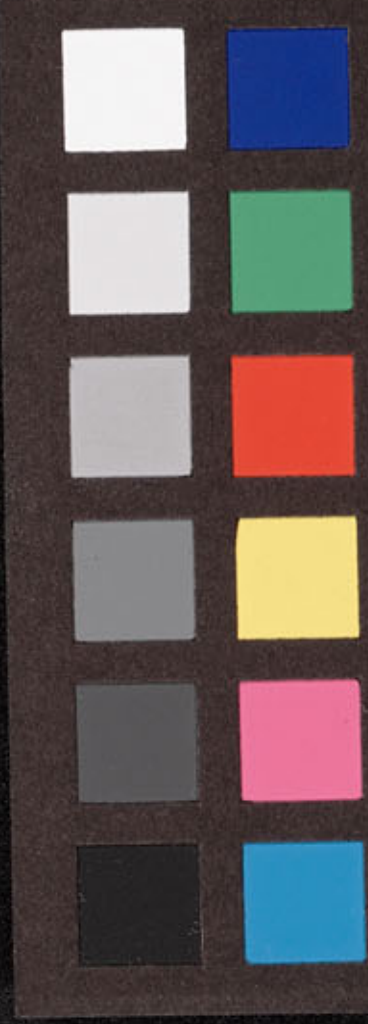




ERMONS OF  
BARNARDINE  
OCHINE OF  
SENA; Godly  
frutfull and very  
necessary for all  
true Christians  
translatid out of  
Italian into En-  
glish.

Anno Domini. 1548  
Mensis Julio





# The fyrst household Sermon vnto,

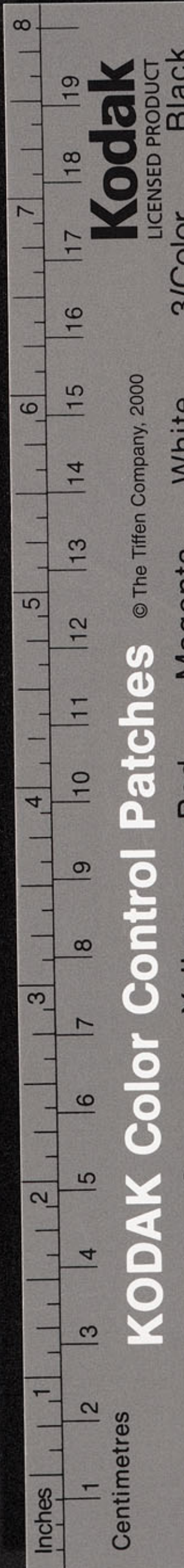
*ther children and family vpon  
the fyrst Commandment.*



## ouing Chyl dren

S. pauls, yea god the holy  
ghost, which speaketh by  
pauls in his epistle to the  
*Ephesians, 6. Chap.* teaching


fathers how they shold both instruct ther chylren and in-  
struct them: for thus he sayth, fathers be not willinge  
to provoke your chylren to anger, but bringe them up  
in the doctrine and correction of the lord. Wherefor  
for that I must obey god the holy ghost which speaketh  
by pauls I haue dared although it shalbe but rudely  
and of a gross wyll to open and declare vnto you the 10  
Commandment, In the which bothe all thos thinge





The second holsholde sermō,  
Unto ther Children and.

famihē vpon the  
2. Command-  
ment.



In the fyrst com-  
mandement of god (wel-  
beloued childrens serua-  
nt) y<sup>e</sup> haue heard what ste-  
fast harte y<sup>e</sup> ought to  
haue toward god, truely  
that we shoulde haue con-  
fident in him, with all  
our hart, and to fear  
him.

And now I thinke y<sup>e</sup> haue  
to learne how we shoulde truly  
worship god both with our  
mouthe, and herte, And that thinge toucheth this 2.  
commandment teache, thus toucheth god command:  
Thou shalt not take the nam of thy Lord god in vayne.  
God will accompt him guilty, which taketh the name  
of god in vaine. And this commandment toucheth pro-  
hibit and forbid, that we shoulde abuse the name of god.

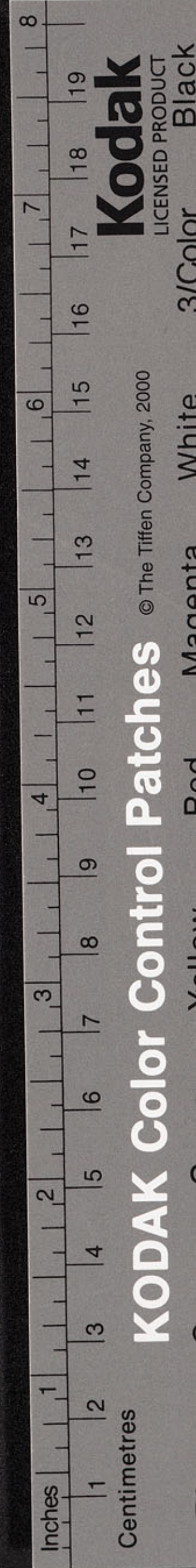


# The thyrd howlhold

Sermon Unfo ther Chylde  
and famylie.



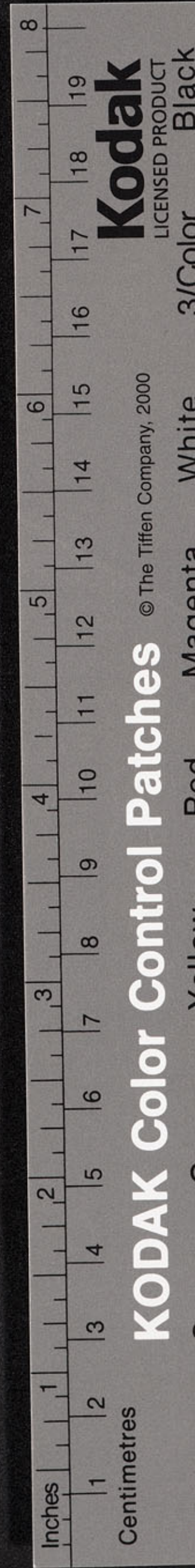
The thyrd coman-  
dement wellovind children it, *Thou shalt hallow*  
*the saboth day;* which commandment althoughe  
it donthe belonge properly unto the Jewes, to whom the  
saboth was sanctified, yet for all that, it donthe as well  
appertaind unto us Christians, for although at sound  
at our saviour Christ he appeer unto us, the saboth  
was made the saboth: *Esay the Last Chap:* And  
therfor. and sayd it at hely at another to ouer. Christian  
yet for all that, that order it. highly to be prayse, that  
ouer us, the sabbath day shoulde be constant both  
to god and to our self hely thinge. And this is the under-  
standing of this commandment, hallow thy saboth  
day, that is to sayd, the other seve dayes thou mayst  
spend in labour both publick and private: but at some  
at the saboth day, and so thy sabbath day is com, Be





the men of Lawd, if they wold take it as they shoold  
take it: they <sup>sure</sup> wold, that they be the enemy of the church  
and the friend of the person: y<sup>e</sup> have heard howe well  
children; for Christ hath more fully and better  
interpreted this commandment against killing thy  
brother, then either the Jewes in the time of the  
law, or thou some Christian at this present daye do in-  
terpret it after the text. y<sup>e</sup> do have also, that although  
all the world is full of murderers, yet for all that, no  
man will know it by him self, that he is a murderer;  
what? What murderers be they, which do abound  
in Egypt, and do suffer their neighbours to perish in  
famine thirst and cold. Truly what is it else, but to give  
no meat to they that be hungry, to give no drink to they  
that be thirsty, to give no clothes to they that be  
naked, then to, that is in his power to kill his neighbour,  
that is no difference as the civile Lawd doth affirme,  
whether any man kill, or he be the cause of death;  
what need I many words?

*This Commandment* doth require of us that we  
shoold not hurt our neighbours neither with word  
nor deed, but help him by all means possible, with  
counsell, and with the good things of God's goodnes,  
and that we shoold take no loss euer in this cause  
then in our purse, yea, and also that no man shoold  
look for his owne, but every man for his neighbours.  
*Phillipians. 2. Chap.* furthermore, how willingly y<sup>e</sup>  
that the Commandment shoold be violated of no  
man: for he doth not let scape the murderer  
unpunished, seeing that as well prophane Historie  
do show as divine, but that we will see overpass  
prophane Historie; did not y<sup>e</sup> punish grievously  
Cain, for because he did kill his brother *Abell*.  
*Genesis. 4. Chap.* And did not y<sup>e</sup> straitly punish  
Achab & Jezebel for that they did kill miserably  
Naboth, the third book of the Kings. *21. Chap.*



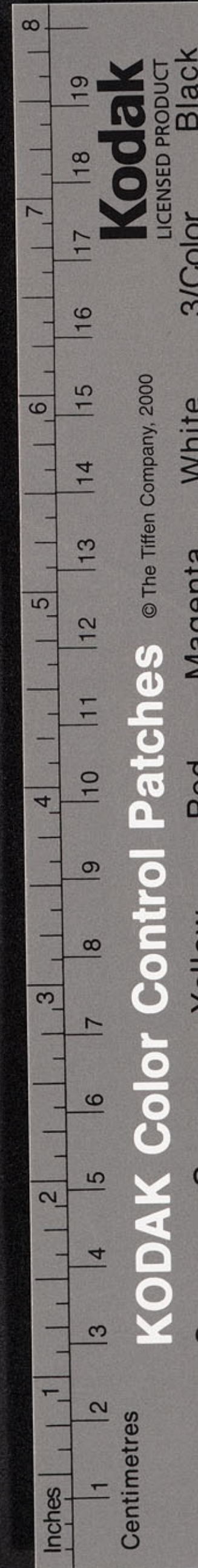




**allinge**

to mynde that  
which I shall  
speake vnto you

ment, which must be feede first w<sup>th</sup> mylke, and such  
tender meat, I must also admonish you, whiche be steepe  
and myr ducient in Christes doctrine, to practyse the same  
diligently, every man in his owne house at home, for  
yet it shall awayle thus exduly to reache vnto you,  
vntill you vse the same in your householde, the which priuat  
and domestical instruction I thinke so profitable necessary  
in Christes church, that with out it our open sermons  
though they be neuer so good, and learned shall with  
scarcelye or remain in young mens hartes, by reason ther mynde  
and soules be so wandring and set vpon trifles rather  
then to mark any good thinge, such thinge as be holpfull  
and for ther soules health, for as of them regard, vntill  
they be brought up from ther yowthe in the feare of god.  
For you now, therfore young men I speake that be christened:





and so danger may springe vnto you<sup>r</sup> Ma<sup>ty</sup> from many foun-  
tains & from places that are not thought of, And all reason  
perswadeth that ther is less danger to be feared from him that  
hath right to succeede especially being bound vnto you<sup>r</sup> Ma<sup>ty</sup>  
for clearing and manifesting of his right, then by one that  
is grieved & offended to you<sup>r</sup> Ma<sup>ty</sup> for hyding & suffering his title  
to be hid: And every and seith that the danger that ysith  
from one and him known, is easiur presented, then that which  
arisith from many, & some of them also unknown, yt our  
question be therfor every way & the safest way for you<sup>r</sup> Ma<sup>ty</sup>  
to bind him that hath the best right to succeede you, to all  
Love & thankfulness towards you, & consequently by y<sup>e</sup> kind  
means, from doing to indanger you any way, but especially  
by you<sup>r</sup> kind clearing & declaring his right, & then also to putt  
out of heede all others, that now uningfully imagin they have  
right ther vnto, whose ambition may stir them vpp to seek  
the Diadem, this as we haue plainly providid is the way that  
that best pleasith god & that standith best to the discharge  
of you<sup>r</sup> duty both to him and you<sup>r</sup> people, and therfor it cannot  
be but that it is fur more safe for you<sup>r</sup> noble p<sup>er</sup>son so to doo;  
then otherwise, because, as all storie & experiance teacheth it,  
alwaye the safest waye both for prince & subject to pleas god;  
and very dangerous to thinke that ther is more safety in follow-  
ing our own devises and fancies then his will & pleasure.  
Saulo you know was threatened because he had broken gods  
commandment, to haue his kingdom rent from him, and it  
was so: & the rather may you see that ther is no reason in  
support of perill ~~in support of perill~~ to you<sup>r</sup> p<sup>er</sup>son to stay you  
from thus doinge, because not only it hath bene much  
to apper manifestly vnto you, that they are rather fancied  
perilles then perilles in deed; and now lastly evident reason  
hath shewed you that what so ever thus perilles be yet y<sup>e</sup> said  
and rather greater are most iustly to be feared of the not  
setting of the succession, wherfor we conclude notwithstanding